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ABSTRACT

The purpose of this multicultural education module is to provide faculty, teachers, and administrators with a resource that will aid them in creating an environment that is amenable to diverse social and cultural groups within U.S. school systems. The guide identifies current resources for addressing issues with respect to cultural diversity and multicultural education, discusses the ideology and theory of multicultural education, and presents demographic data on culturally diverse groups (African-Americans, Asian-Americans, Hispanic-Americans, Native Americans, and Anglo-Americans). Further, it identifies speakers who are qualified to cover the subject, presents experiential activities that address the topic, and offers guidelines for users in their preparation, delivery, and evaluation on multicultural teaching and advising. Specifically, the materials include: a listing of videos and selected films that address race, culture, gender, and ethnicity; a range of tested activities and experiential exercises proven useful in a university setting for exploring and developing sensitivity to diversity; and activities and materials that would assist in needed curriculum and instructional changes that would be applicable to the public school setting. (Contains approximately 25 references.) (LL)

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ED 364 497

MULTICULTURAL EDUCATION

MODULE

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MULTICULTURAL EDUCATION MODULE

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PURPOSE

The purpose of this guide is to provide faculty, teachers and administrators with a resource that will aid them in creating an environment that is amenable to diverse social and cultural groups within the school systems. The guide identifies current resources for addressing issues regarding cultural diversity and multicultural education. Furthermore, it identifies speakers who are highly qualified to cover the subject, presents experiential activities that address the topic and offers guidelines for users in their preparation, delivery and evaluation on multicultural teaching and advising. Specifically, the materials contained within include:

- A listing of video and selected films that effectively address race, culture, gender and ethnicity.
- A range of tested activities and experiential exercises proven useful in a university setting for exploring and developing sensitivity to diversity.
- Activities and materials that would assist in needed curriculum and instructional changes that would be applicable to the public school setting.

INTRODUCTION

The purpose of multicultural education is to provide an environment that recognizes differences among people, perceives cultural differences as strengths rather than weaknesses to be remediated, and emphasizes the importance of all differences and exceptionalities in the educational process (Baruth & Manning, 1992; Gollnick & Chinn, 1990; Sleeter & Grant, 1988). In essence, multicultural education policies recognize, accept and affirm human differences and similarities.

Culture is an essential aspect of all people and consists of the behavior patterns, symbols, institutes, values, institutions, language, religion, ideas, habits of thinking, artistic expression and patterns of social and interpersonal relationships (Banks, 1987; Lum, 1986). As members of the United States, we share the same macroculture and core cultural traits, such as our formal institutions, including schools, banks, businesses, laws and other aspects of our lives. Subsocieties and microcultures however, contain cultural elements and groups in which cultural patterns may be shared.

Cultural identity is based on traits and values within our microcultures learned as part of our ethnic origin, religion, gender, age, socioeconomic level, primary language, geographic region, place of residence and exceptionalities or disabilities (Gollnick & Chinn, 1990). As such, the interaction of these various microcultures within the macroculture begins to determine an individual's cultural identity.

Culturally diverse people operate in intermingling cultures. The microculture of race, for example, is defined as biological differences among people. Because anthropologists have experienced difficulty in structuring racial categories due to of the

wide varieties of traits and characteristics shared by people and extensive differences among groups, Montague (1974) calls race "man's most dangerous myth" (p. 3). Culture can be defined by combinations of nationality, geography, language, religion, social class and can seldom correspond with racial categories. For example, people intermarry, therefore, there may be difficulty characterizing the population. Individuals define themselves in terms of categories that may not be mutually exclusive.

Recognition of characteristics that are alike and characteristics that are different in a culture, however, does not lock one into the trap of stereotyping, since no single microculture can be stereotyped for specific characteristics. Lum (1986) defines stereotyping as the prejudice attitude of a person or group that superimposes on a total race, sex, religion, or generalized behavioral characteristic (p. 135). Stereotypes create imprecise mental pictures that usually result in a judgmental, negative or positive image of a person or an entire culture. Of course, the goals of multicultural education are to dispel myths such as stereotyping by fostering respect for those who are different from oneself. As such, multicultural education should promote social justice, equal opportunity and equity-distribution of power among groups (Gollnick & Chinn, 1990).

THEORY AND IDEOLOGY

Multicultural education prescribes to several ideologies and theories. Ideology interprets what ought to be, whereas, theory describes how social systems literally work (Grant & Sleeter, 1985). Some of the earlier writings in multicultural education were based on the belief and knowledge that there is no one model American, therefore several theories of multicultural education have been generated. First, four theories

related to multicultural education will be briefly introduced. Second, the basic ideology of multicultural education will be briefly discussed.

Theory and Multicultural Education

A number of theories have been generated with respect to the area of multicultural education. Four are repeatedly cited in the literature (Gollnick & Chinn, 1990; Grant & Sleeter, 1985). For the purpose of this Guide, three such theories are introduced: (a) Assimilation A+B+C=A, (b) Amalgamation A+B+C=D, (c) Classical Cultural Pluralism, and (d) Modified Cultural Pluralism A+B+C=A1+B1+C1.

The theory known as Assimilation A+B+C=A (e.g., A = dominant culture/Anglo-Americans, B = diverse group 1/African Americans, C = diverse group 2/ Hispanic Americans) is related to the notion that when cultural groups are assimilated into a single group (A), the consequences are that the varying cultural values and lifestyles of these groups are replaced by those of the majority group. This theory of cultural assimilation, which happens in every society to some degree, is based on the assumption of one language, one dialect and one version of history, that being the culture of the dominant group. Until recently, for example, some schools in the Southwest had an English-only policy in an effort to eliminate the use of Hispanic Languages spoken in schools. The consequence of this assimilation policy was that rather than the Hispanic-American children abandoning their own language, large numbers of them simply quit school. Clearly, actions such as these demonstrates the necessity for each culture to preserve its own unique identity, therefore this theory may not be best practice (Grant & Sleeter, 1985).

The second theory, known as the Amalgamation A+B+C=D, pertains to the blending approach to multicultural education in which each group melts into a distinct new group (e.g., A = dominant culture, B & C = diverse groups and D = melting pot). However, the groups would need to be of equal economic status for the various cultures to blend. As such, different culturally diverse groups are not of the same status as the dominant culture, therefore this theory may be unrealistic (Grant & Sleeter, 1988).

The third theory is known as Classical Cultural Pluralism A+B+C = A+B+C (e.g., A = dominant culture, B & C = diverse groups). The perspective of this theory contends that each group maintains their own varied cultural characteristics. For example, many communities in America are ethnic or religious "cultural enclaves" and the interacting groups maintain solidarity and cultural distinctiveness through shared community membership. Even though cultural groups maintain an identity through group cohesiveness, they experience changes interacting within the American society. Consequently, the Classical Cultural Pluralism theory may be unrealistic because it does not account for shared membership within the American culture (Grant & Sleeter, 1985).

The fourth theory, known as Modified Cultural Pluralism (also termed the "Salad Bowl" Theory) A+B+C+ = A1+B1+C1, is based upon the rationale that culture alters as a result of change in geographic location. For example, an Italian in Italy is different from an Italian in America because of the interaction with American society. Modified Cultural Pluralism operates on the principal that, although culturally diverse groups may assimilate into the dominant culture, the diverse group nonetheless, will continue to retain variability and their cultural identity. Modified Cultural Pluralism is considered to be a

more accurate theory of diversity in America (Gollnick & Chinn, 1990; Grant & Sleeter, 1985).

The Ideology of Multicultural Education

The theories of multicultural education are based on several ideologies. One particular ideology of multicultural education involves changing the structure and foundation of society to celebrate diversity rather than just integrating or desegregating the culturally diverse into the dominant culture. This ideology has two main components - Cultural Pluralism and Equal Opportunity. Cultural Pluralism includes the continuance of diversity, respect for differences and the right to participate in society without sacrificing the characteristic identity of a given society. Equal Opportunity, a stronger stance, not only includes a respect for differences, but additionally, is based on the belief that the success rates (e.g., life and job opportunities) of all culturally diverse groups be the same as the dominant culture. Equal Opportunity means the removal of legal obstructions to employment opportunities, as well as opportunities to choose careers, lifestyles, express beliefs, express feelings, and to be compensated equally. All cultures should have an equal opportunity and the right to choose their direction in life for job and lifestyle satisfaction. An example of the lack of equal opportunity is the unequal employment opportunities for the culturally diverse.

DEMOGRAPHICS

The four major culturally diverse groups in the nation and a brief synopsis of their unique characteristics will be discussed in this section. Additionally, employment and educational statistics for college and school-aged children will be emphasized.

Major Culturally Diverse Groups

There is one dominant groups and four major culturally diverse groups in the United States (U.S. Bureau of Census, 1990).

Table 1

CULTURAL GROUP	NUMBER	PERCENTAGE
African-American	29.9 million	12%
Native-American	1.9 million	.8%
Asian-American	7.2 million	2.9%
Hispanic-American	22.3 million	9.0%
Anglo-American	199.7 million	80%

Native Americans, known as Indians, have been in North America for 30,000 years or longer. Approximately one-half of the population in the United States live on reservations, Native-American lands, while the other half live outside the reservation. States with the greatest population of Native-Americans include Oklahoma, Arizona, South Dakota and Wyoming (U.S. Census Bureau, 1988). Native-American subgroups include various American tribes, Aleuts and Eskimos. Archeologist believe Native-Americans originally came from Asia.

In the United States, Anglo-Americans seized Native-Americans lands and began to build communities. Native-Americans were expected to relinquish their cultural identity

and assimilate Anglo-American traditions. Unfortunately for Native-Americans, progress meant loss of power through numerous wars, treaties and eventual defeat and confinement to reservations (Barruth & Manning, 1992).

African-American people have lived in America for many centuries. Originating in Africa and arriving either as explorers or slaves, African-American people have experienced a long history of struggle. Many multicultural groups elected to immigrate to America in hopes of improving their lives, however, African-Americans were transported and forced to work and live in inhumane conditions. African-Americans comprise the nations' largest ethnic culturally diverse group and has grown faster than the total population. The proportion of African-Americans to the total population increased from 11.8% in 1980 to 12.2% in 1987 and percentages are expected to increase (Barruth & Manning, 1992).

Many Asian-Americans arrived in the United States during the late eighteen hundreds and early nineteen hundreds as farm and construction laborers and were subjected to cruel treatment. Often denied the opportunity to live and work outside of their cultural community, Asian-Americans often continued to speak their native language, maintained their close-knit families and continued old world traditions. Asian-American origins include the Philippines, Korea, Vietnam, India, Iran, Laos, Japan, Hong Kong and Thailand. A large influx of Asian-Americans has recently occurred (Barruth & Manning, 1992). Their numbers have increased from 3.2 million in the 1987 Census Bureau Report to 7.2 million in the 1990 Census Bureau Report.

The 1980 Census Bureau reported 14.6 million Hispanics living in the United

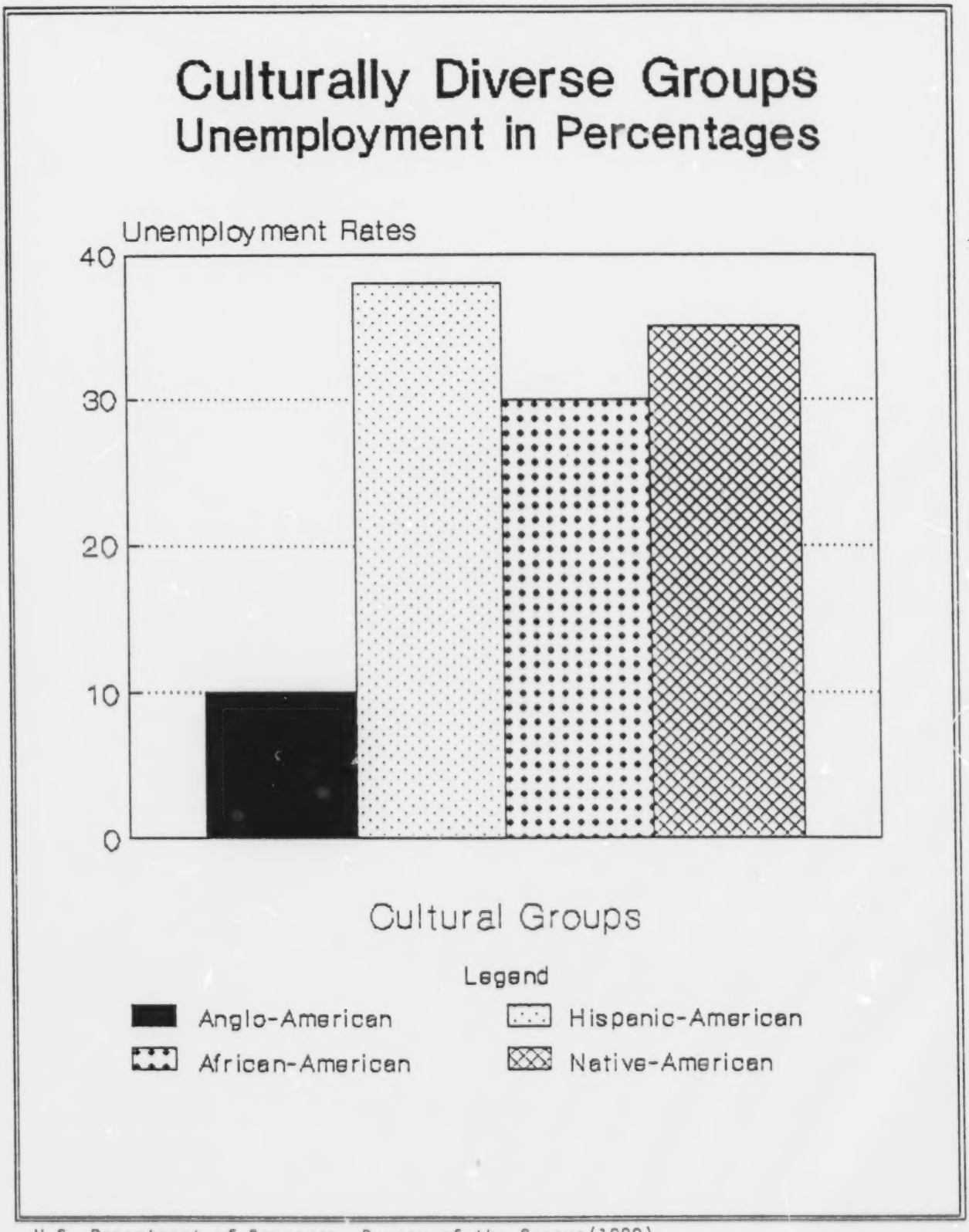
States, up from 9.1 million in 1970. In 1980, one of every sixteen people living in the United States were Hispanic. From 1980 to 1987, the Hispanic population increased by 34%. The term Hispanic is a general title and include all people of Spanish origin and descent. The Hispanic-American culture may be identified as Mexican-Americans, Chicanos, Spanish-Americans, Latin-Americans, Mexicans, Puerto Ricans, Cubans, Guatemalans and Salvadorians. While Hispanics share many similarities such as history and language and other cultural characteristics, each Hispanic subgroup has its own unique and distinguishing social practice (Barruth & Manning, 1992). States that include the highest amount of diverse populations include: Alabama, Georgia, Florida, South Carolina, North Carolina, Louisiana, Texas, Minnesota, Arizona, California and New York (U.S. Census Bureau, 1990).

Employment

The culturally diverse disproportionately experience unemployment and poverty in comparison to the dominant culture. The poverty rate among African-Americans is usually 30%. One out of two black families live in poverty. Two-thirds rely on public assistance and have poor health care. Unemployment affects 35% of Native-American tribes. The poverty rate among Hispanic-Americans is approximately 38%, compared to the poverty rate among Anglo-Americans which is approximately 10% (see Figure 1)(U.S. Department of Commerce, Bureau of the Census, 1985).

The gap in unemployment is synonymous with Anglo-Americans who continue to have the greatest access to jobs. Those controlling the greatest portion of wealth are from the upper socioeconomic class. Consequently, they tend to have the most political power

Figure 1



U.S. Department of Commerce, Bureau of the Census(1990).

and key influential job positions. Few persons from culturally diverse populations hold office at the state or national level and are usually locked out of key influential positions in political systems. In addition, persons who are members of major cooperations are usually not of ethnic origin. For example, superintendents are usually Anglo-American males whereas the culturally diverse are usually principals, central office staff, or administrators. This phenomena greatly affects the unemployment rate of the culturally diverse (Grant & Sleeter, 1988).

Education School-Aged

For the 1991-92 school year, there were approximately 726,000 school-aged children in Alabama. The number of school-aged children by cultural groups are listed in Table 2:

Table 2

CULTURAL GROUP	PERCENTAGE	ACTUAL NUMBER
Anglo-Americans	62%	456,124
African-Americans	36%	257,959
Native-Americans	.88%	6,447
Hispanic-Americans	.25%	1,847
Asian-Americans	.52%	3,835

Alabama is listed as one of the states that has the highest amount of diverse populations

(U.S. Census Bureau, 1190). Statistics show a high failure rate which is synonymous with a high disproportionate placement in special education for the culturally diverse in Alabama (Alabama State Department, 1992). The numbers of culturally diverse school-aged children in Alabama, as well as the statistics on unemployment and school failure call for strategies to address the culturally diverse through multicultural education strategies and techniques. Are teachers prepared to address the culturally unique needs of these children?

Three hundred, ninety-five students graduated from Auburn University in the College of Education for the 1990-1991 school year. Of that group, approximately 337 were certified to teach in Alabama. Of these, approximately 13% (52) live in Georgia, .05% (21) live in Florida, 71% (284) live in Alabama and .09% (38) live in other areas (Figure 2). A sample of 76 former students who are currently employed were examined for the type of occupation in which they were employed, and their current residence. Of the 64% (49) working in Alabama, 46% (35) are now employed in education (Figure 3). The 35 educators are scattered throughout each region as indicated on the map of Alabama (Figure 4). Additionally, Georgia and Florida are listed as states with the highest amounts of diverse populations. Of the sample of employed students graduating from Auburn University, other than Alabama, most students live and were employed in Georgia and Florida. There are enough culturally diverse children to consider differences in cultures when teaching and to address specific educational strategies. Are these employed teachers ready to address the needs of culturally diverse students? What are the specific characteristics teachers need knowledge of in order to address cultural

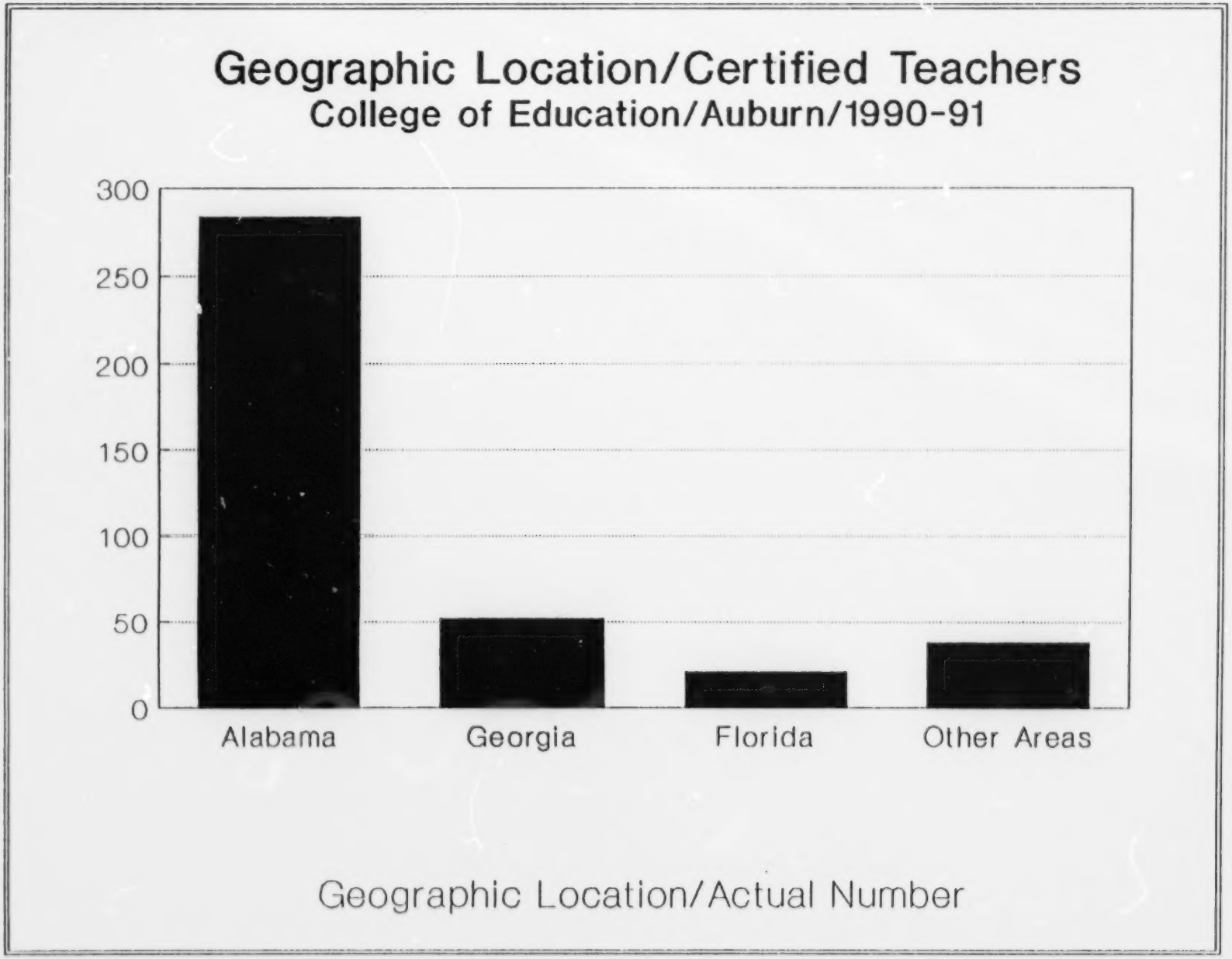

Geographic Location/Certified Teachers
College of Education/Auburn/1990-91
300
250
200
150
100
50
0
Alabama
Georgia
Florida
Other Areas
Geographic Location/Actual Number

Figure 2

14

Sample of 76 Former Students-Auburn
Working in Education in Alabama

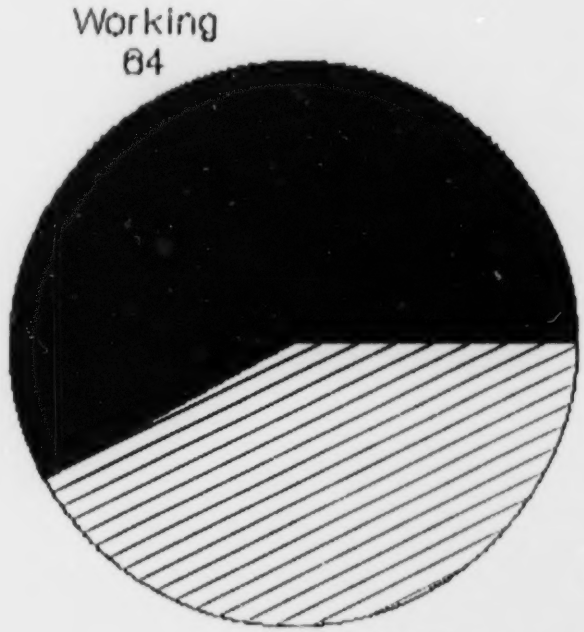


Figure 3

Percentages

Figure 2

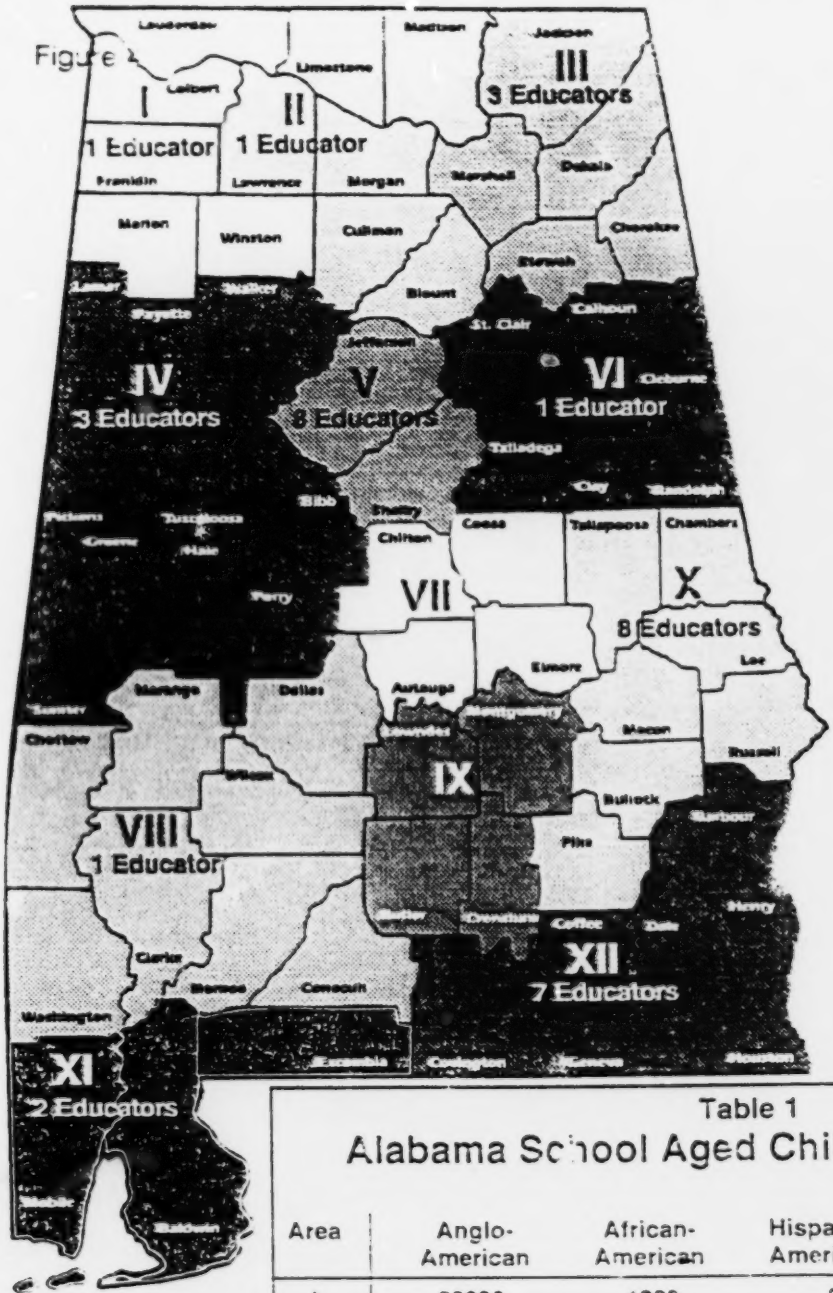


Table 1

Alabama School Aged Children Total Count

Area	Anglo-American	African-American	Hispanic-American	Asian-American	Native-American
I	20086	1222	33	15	12
II	4353	4332	199	182	2441
III	28941	716	74	53	2626
IV	29168	19067	39	39	13
V	49119	7948	79	197	33
VI	25305	6467	108	73	69
VII	15126	6084	40	33	13
VIII	9748	19072	24	15	284
IX	16918	21643	120	264	27
X	11624	14328	30	29	9
XI	52380	36867	174	790	490
XII	15984	6056	53	17	12

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specific academic and emotional characteristics?

G. Pricthee Smith (1990) a leading expert on cultural diversity from the University of North Florida, believes that teachers should know seven essentials about varied cultures: 1) patterns of knowledge, 2) history, 3) values, 4) cognitive style, 5) unique skills and behaviors and 6) language, and 7) communication styles. Are cultures really that different? A short summary of the cultural characteristics of each group are presented. A comparison of characteristics of children of each of the major culturally diverse groups to Anglo-American children are listed from Barruth and Manning, (1992):

CULTURAL COMPARISON

African-American	*Anglo-American*
Language "worthy" at home; "unworthy" at school	Language "worthy" both at home and at school
Not always necessary to look speaker in the eye	Look speaker in the eye
Seek support from larger families "kinship networks"	Seek support from smaller, more immediate family
Childrearing-result of extended family	Childrearing- result of immediate family
Cultural pride	Individual pride
Usually (but not always) lower educational attainment	Usually (but not always) higher educational attainment
Faces overt and implied racism	Does not face racism
May interrupt speaker with encouraging remarks	Uses nods and a few words to encourage speakers

Sources: Axelson (1985); Pinkey (1975); Boykin (1982); Hall (1981)

Hispanic-American	*Anglo-American*
Does not want to be set apart from group as being different or excelling	Competitive--wants recognition for skills and abilities
Distrust toward Anglo-American professionals	Trust toward Anglo-American professionals
Bilingual-Strong commitment to Spanish as native language	Monolingual-English to be language of "worth"
Stand closer, touch, avoid eye contact	Respect distance, avoid touch, look in the eye
Respects extended family/"kinship networks" and companions' parents	Loyalty to immediate family
"Personalismo" -preference for contact and individualized attention	Favor a more organizational approach following impersonal approach

Male biologically superior; clear-cut distinction among sexes	Equality among males and females
Tendency toward lower academic achievement	Tendency toward higher academic achievement
Strong commitment to dignidad, machismo, and respecto	Do not share these cultural characteristics

Sources: Mirande 1986; Fitzpatrick, 1987; Christensen, 1989

Asian-American	*Anglo-American*
Conform to both Asian and Anglo cultures	Conform to Anglo-American cultures
Quiet, reticent, aloof	More talkative and outgoing
Dependent, conforming, obedient	Independent, "do my own thing"
Place family welfare over individual desires	Individual desires more than family welfare
Bilingual background	Monolingual background-not as many problems
Respect and reverence for elders	Youth is most valuable
Sons of more value than daughters	Sons and daughters of equal value
Childrearers-parents and extended family	Childrearers-immediate family
Strong family structure exerts control over conduct	Free to do his/her own thing
Child aberrant behavior-great shame must be hidden or shame upon entire family	Child aberrant behavior-behavior sign of independence and freedom
Family priority over peers	Peers priority over family

Sources: Lum (1986), Sue & Sue (1983), Axelson (1985)

Native-American	*Anglo-American*
Elders to be honored	The future lies with youth
Learning through legends	Learning found in books and schools
Sharing-everything belongs to others	Ownership rather than sharing
Immediate and extended family comes first	Think of oneself
Humble/cooperative	Competitive
Carefree-unconcerned with time	Structured-be aware of time
Expects few rules	Expects rules for every contingency
Avoid looking in the eye	Shows listening by looking directly in the eye
Dance is for religious expression	Dance is for expression of pleasure
Family-centered	Peer-centered
Question which culture for identification	No question about cultural identification
Great respect for elders	Elders not in the "real world"; respect for youth
Patience and passive temperaments	Impatience; active
Speak softer to make points	Speak louder to make points

Source: Richard, E.H. (1981). "Cultural and historical perspectives in counseling American Indians" in D.W. Sue Counseling the culturally different. New York: John Wiley 225-227.

Native-American cultural traditions include a strong sense of respect for elders demonstrated through the family structure. For example, the grandparents are leaders in the family and usually make most of the family decisions. Usually, Native-Americans share everything because they believe that the welfare of the group and family to be more important than self gain and gain at the expense of the family or tribe. Religious beliefs are connected to the Great Spirit which is based in nature, therefore, material success is not as important as the natural aspect of life. Usually, Native-Americans speak softer and at a slower rate and their language includes a lot of non-verbal communication such as gestures and body movements. Different tribes may speak different languages. Diversity in language has resulted in some Native-Americans speaking American English, or a mixture of their native language and English. Therefore, the diversity in culture in the school setting may produce feelings of frustration and hopelessness that may result in considerable confusion in the classroom for many Native-Americans.

African-American cultural traditions include extended families or "kinship networks". The church is an integral part of family life for the Africa-Americans. Economic and political concerns such as the Civil Rights Movement originate and are addressed in the church. African-American learning styles include: a) holistic learning rather than learning in parts, b) inferential reasoning rather than inductive reasoning, c) approximation of space and numbers, rather than exact measures of space and numbers, d) a focus on people and activities rather than things and e) proficiency in nonverbal communication rather than verbal communication. African-

Americans usually face overtones of implied racism through rejection by Anglo-Americans of their language, communication (verbal and nonverbal), and learning style differences rather than verbal communication. Because of the difference in learning styles and communication, African-Americans are usually not assessed accurately when middle class type assessments are employed, thereby causing an over-identification of African-Americans in special education classes (Grant & Sleeter, 1985).

Asian-American cultural traditions include a strong sense of family welfare and a reverence for elders. Males are esteemed higher than females and family priorities peer priorities. Asian-American learning styles include the ability to work well in a structured quiet learning environment. Most Asian-Americans will not challenge teachers and usually seek the teacher's approval. Most do well on memory and math task, however, they have lower performance on tasks involving creativity.

Hispanic-Americans' cultural specifics include a strong sense of family responsibility. The male is the authority figure,elders are highly esteemed and sex roles are rigidly defined. Hispanic-Americans usually use their native language in the home setting and therefore usually experience a high degree of alienation and disenchantment with school and school personnel because of language and cultural differences. This phenomena usually leads to low levels of achievement, thereby lowering the number of Hispanic-Americans that are eligible for college. Many times, Hispanic-Americans are placed in special education causing them to drop out altogether.

Education - Higher Education

Addressing the learning styles and multicultural educational issues of culturally diverse school-aged children in the curriculum is truly a concern. Of equal concern is addressing cultural diversity and multicultural education within the faculty and student population at the college level. The need for recruitment and retention of the culturally diverse in institutions of higher education is evidenced by the decline of diverse populations entering higher education. Additionally, there is an acute shortage of culturally diverse teachers and educational leaders, both in general and special education. For example, Africa-Americans are under-represented in education. Bachelor ar Arts degrees awarded to African-Americans in education declined to 52% (Skeel, 1989). Additionally, the African-American student population is growing in contrast to the decline of the African-American teacher population.

There are several other problems that diverse cultural groups face. They experience difficulty adjusting to predominately Anglo-American campuses. Many experience sociocultural alienation and estrangement, biased research, biased textbooks, expectations of failure and different learning and teaching styles. Also the low availability of financial aid programs presents a problem. For institutions of higher education in Alabama, the racial and ethnic distribution is as listed (Chronicle of Higher Education Almanac, 1991):

Table 3

GROUP	PERCENTAGE	ACTUAL NUMBER
Native American	.4%	438
Asian-American	.5%	1,396
African-American	25.3%	38,978
Anglo-American	73.6%	153,884
Hispanic-American	.6%	1,121

Clearly, these concerns and statistical figures indicate a need for retention, recruitment and awareness efforts. Some retention activities that may be effective include modifying criteria, evaluating faculty instructional strategies, education faculty about the culturally diverse and active recruiting of the culturally diverse.

CULTURAL AWARENESS, STRATEGIES AND RETENTION ACTIVITIES

Retention efforts have traditionally focused on aspects such as remediation, residential life and financial aid, despite the fact that studies of student retention indicate that the most important factor in student retention is related to awareness of cultural differences (Gollnick & Chinn, 1990). Therefore, the goal of reaching personnel in the College of Education at Auburn University through different course offerings and awareness activities to improve cultural knowledge is a viable strategy.

A core of activities could be presented through awareness seminars that would

help faculty understand that there is a problem with curriculum that does not address the culturally diverse, as well as the retention of culturally diverse persons. One unique strategy that has been successfully implemented at Ohio State University is the development of a videotape that will thoroughly explain the experiences of culturally diverse students. In the video, students tell of experiences with various forms of racism in the classroom, such as being excluded, stereotyped or the devaluing of the contributions of culturally diverse scholars.

In addition, other awareness activities are also designed to be presented as part of regular departmental faculty meetings. Awareness activities also include the introduction of specific issues to the department and involves faculty and staff small-group discussion of issues using case studies, self-assessment instrument and faculty questions that may foster honesty about their reservations on culturally diverse issues. Suggestions for change and identification of ways in which faculty can make an effort toward continued diversity in teaching in the future are offered. Program components include the development of print materials, the sponsoring of regular campus-wide events, such as luncheons or evening lectures that may present material on learning styles, communication, and other culturally diverse characteristics. Awareness activities may be expanded to include a broader diversity program which will focus on issues of bias, teaching and learning needs, and curricular inclusion. Awareness activities developed by Ohio State University are as follows.

AWARENESS ACTIVITIES

INAUGURAL EVENT:

- Professor G. Pritchee Smith - Spring 1993

FALL ONE DAY INSTITUTE:

- Carl Grant, Fall 1993

SEMINAR(S) :

- Presented to Faculty and Staff

  Teaching in a Diverse Classroom
  Learning Style Differences,
  Communicating Sensitivity in the /Classroom,
  Students Speak their Concern

SPEAKERS:

- Donna Gollnick
  Barbarah Sizemore

COLLEGE DEPARTMENT SUPPORT:

- Long term programs on multicultural teaching
  Pilot Projects to -faculty teams-departmental level-infrastructure so as to become more responsive to multicultural issues.
  Development of a media center to contain materials on multicultural education
  Quarterly Luncheon Network-15 to twenty faculty- Information-sharing and mutual reward systems-collaborative teaching, classroom climate

LEADERSHIP DEVELOPMENT:

- Success Stories Awards-20 to thirty faculty identified by students and colleagues as being exemplary in support of diversity. They will receive awards.

RESEARCH DEVELOPMENT DISSEMINATION:

- Bibliographic Database Development of programs, publications, internally,

presentations, publications externally

FOCUS GROUPS:

- Focus groups of students to achieve a better understanding of their perceptions of factors that facilitate and constrain their success. Culturally diverse students, gay, lesbian, bisexual.

NEWSLETTER:

- Publish a newsletter spring and autumn quarters.

SEMINAR OUTLINE AND FACILITATOR'S GUIDE

Goal of the Seminar

To enable faculty members to reflect on our role in retaining culturally diverse students and to share strategies for addressing the problem as a faculty. We hope to stimulate discussion of the issues in the belief that increased awareness is the first step toward changing our own attitudes and behaviors.

I. Introduction

Data on Students and Faculty
Videotape
Discussion
Summary

II. Demographics, Facts on Student enrollment, Attrition and Retention

III. Presentation of Video

- Film - **Interviews with culturally diverse students at Auburn University** addressing certain issues on culturally diversity. Suggestions to promote the success of culturally diverse students will be included on the film.

- Major points:
  Alienation and estrangement
  Expectations of failure
  Not being acknowledged
  Being stereotyped
  Biased textbooks
  Lack of relevance of material and biased research
  White University image

- Suggestions:
  Teaching for retention a priority
  Acknowledge students outside of class
  Make extra office hours accommodations
  Mentor students
  Use campus expertise to diversify curriculum content

IV Reactions

1) Your personal and professional experience as it relates to culturally diverse students. Are you comfortable with diversity/knowledge about

the culturally diverse experience?

2) Your own experiences in the classroom with culturally diverse students. What has worked; What hasn't worked.

3) Your interactions with culturally diverse students outside the classroom. What you have or have not done well.

4) What it is that you need to learn or do differently in order to help address the problem.

V. Discussion Case Studies Sheet-Assign cases to groups-Assign a recorder for each group. Allow for group reports.

VI. Summary

A. Distribute suggestions and evaluation. Ask each participant to select one or two actions that they can take as they teach in the future to foster the success of culturally diverse.

B. Suggest that they may also want to discuss what they as a group or a department want to develop as a follow-up to this discussion. Ideas for Departmental follow-up. They may choose to schedule speakers videotapes on the topic for viewing, discuss case studies, faculty evaluation, or faculty discussion questions.

Case Studies

Directions: Read the following case studies, which portray some common issues that arise on campuses. View the situation from the perspectives of the culturally diverse students, then from the instructors' perspectives. What might each be thinking? What suggestions for action do you have for each situation or for avoiding getting into the situation in the first place?

Situation 1: An instructor discusses with you his concern that a student has told him that he is a racist and insensitive to culturally diverse students.

James Conner, an instructor in your department, stops by your office and asks if you will help him with a problem. A culturally diverse student in his class has told him that he is consistently insensitive to her and that he needs to examine his attitudes about race. She said that he doesn't call on her when she raises her hand, doesn't acknowledge her presence when she enters the room, and devalues her writing style. Conner says he isn't aware that anything amiss is happening and that this student is expecting special treatment. He doesn't greet other students and can't call on everyone, so he feels that the student has a chip on her shoulder and is interpreting everyday behaviors as racist.

Situation 2: A department wonders how it can be more inclusive in its curriculum.

David Wong is chairperson of his department. The black student association has sent him a letter urging the department to include the accomplishments of African American scholars, significant issues pertaining to African Americans, and works and research by African Americans into its curriculum. At a department meeting, Wong brings the letter to the attention of the faculty and staff. The instructor feel that the students' suggestion is unreasonable since instructors say that they don't generally speak of the source of scholarship, that their course content is "culturally neutral" and that they don't see how they can accommodate these concerns.

Situation 3: A student differs with the instructor on selection of a research topic.

Cindy Russell assigns a final research paper as a requirement for her course in developmental psychology. Before students begin their research, they must check their topic with her. Carl Adams, a black student, tells her that he would like to do a joint project with another student and write on the self-esteem of black men. Russell tells him that joint projects are not allowed, that it would be too emotional a topic for him, and that self-esteem of black men is not a mainstream topic in research. She suggests a few other topics for him to focus on. Adams is angry that she does not approve his topic and drops the course.

Situation 4: An exit interview with a culturally diverse student.

As chairperson of the graduate committee, Martin Hernandez conducts exit interviews with students who leave his department without completing their programs. In an interview with Angela Johnson, he learns that she is leaving because of the following reasons: she was consistently told that her prior education at a historically black institution was second-rate and that she would have to take lower level courses to make it up; that instructors never called her by name or invited her to talk; that instructors seemed visibly surprised when she did well; that she was accused of cheating once when she hadn't; that she got lower grades than white students even when she perceived that her performance was similar; and that other students never included her in study groups or invited her to

join in their activities. Hernandez is not sure whether she is being truthful or not, or what he should do about these charges.

Situation 5: To intervene or not intervene?

Jim Burton, a culturally diverse senior, has done poorly on the first two exams in Barbara Ross's course. He does not participate in class and has not come to see her outside class. Even if he does exceptionally well on his final two exams, he will not get a good grade, and Ross fears that he will not do well at all and probably will fail, given his performance to date. She generally leaves it up to students to come to see her when they are in trouble, but in this case, she thinks that Burton might be shy and makes a point of asking him to see her. On talking with him, she determines that he is not very realistic about his performance and prospects of reversing his grade. She suggests that he might consider dropping this course and taking a lower level one so that he will not damage his grade point average. She feels that she has gone out of her way to help Burton and is puzzled when he resents being singled out and thinks that her suggestion is insulting.

Evaluation

To what degree do the statements below describe your departmental situation and personal opinions? Circle the letters that match your opinions and check off a few statements that you would like to discuss with others in the small group discussion that will follow:

In our department...	Generally Agree	Uncertain	Generally Disagree
1. I believe that culturally diverse students are academically prepared for our courses.	A	U	D
2. The content of our courses is racially "neutral"; I can't think of many places where race naturally enters in.	A	U	D
3. I have observed that the culturally diverse students generally mix with the white students.	A	U	D
4. If we could recruit more black students, I believe we would have no problems retaining and graduating them. For me personally	A	U	D
5. I think that culturally diverse students come to me for extra help when they need it.	A	U	D
6. I have noticed that culturally diverse students participate in my class.	A	U	D
7. I fell somewhat uncomfortable talking about issues that involve culturally diverse when there are culturally diverse students in the room.	A	U	D
8. I treat all students alike. I have problems with the idea of giving extra help to culturally diverse students.	A	U	D
9. My teaching style is culturally "neutral"; it does not favor students from any particular cultural background.	A	U	D
10. I have doubts about how much of the attrition problem is related to instructor relations or what goes on in the classroom.	A	U	D

In the discussion, you will focus on:

1. Identifying individual issues that have come up for you

Suggestions for Faculty

Faculty-Student Relationship in Class

Be careful about language you use, avoiding terms or expressions such as "black sheep in the group", that may be offensive.

Deal with, rather than ignore, racist remarks made by other during the class.

Troubleshoot problems between culturally diverse and white students in class.

Be clear in stating policies on attendance, late papers, class conduct, and grades, and be fair in enforcing them.

Cultivate a communication style that allows you to maintain eye contact with all students, to use and understand nonverbal language effectively, and to personalize as much as possible.

Try to take a multicultural perspective in discussions or lectures, incorporating multicultural examples or material as much as possible.

Provide different perspectives based on research findings rather than personal opinion or experience in presenting material on black issues.

Keep an open mind about culturally diverse students by avoiding stereotypic thinking, such as assuming that all black students are athletes, underprepared, or on financial aid.

Encourage the involvement of culturally diverse students in discussion, but avoid putting culturally diverse students on the spot, such as asking black students to provide the "black perspective."

Try to structure project groups, panels, laboratory teams, and the like so that membership and leadership roles are balanced across ethnic and gender groups.

Understand that there are different kinds of cultural backgrounds and learning styles in your class and vary your instructional strategies, appreciate different perspectives, and provide options for assignments when possible to allow students to have successful experiences.

Faculty-Student Relationships Outside of Class

Be open and friendly with black students outside of class.

Encourage out-of-class conferences and help to make students comfortable in these situations.

Be available and willing to provide honest feedback and help when needed.

Take the initiative to recruit black students to major in your program.

Bring opportunities, such as internships or special programs, to the attention of black students.

Nominate black students to honorary societies or for awards.

Provide good academic and career counseling by being informed about academic programs and

support services available for black students so that you can make good recommendations.

Course Design Issues

When forming course goals, provide for varying preparation levels and learning styles.

Incorporate material on culturally diverse issues or contributions from culturally diverse scholars, scientists, professionals, and artists in course content.

Review texts to make sure that they are unbiased, and supplement or correct them if no other text is available.

Communicate to book publishers your findings on biased materials or omissions in coverage.

Pursue multicultural scholarship in your discipline and incorporate it in your teaching.

Faculty Discussion Questions

1. What are your expectations of culturally diverse students? How do you communicate them? At your institution, is it assumed that culturally diverse students are generally less well prepared than majority students? What are your assumptions? What is the reality?

   Every faculty member will find a range of talent and ability in a class; that comes as no surprise. But it is easy to make unfounded assumptions about which students are more able than others. Research shows that teachers form expectations on the basis of prior achievement, physical attractiveness, sex, language, socioeconomic status, and race/ethnicity (Good, 1981; Brophy and Good, 1984). Thus, instructors sometimes assume that culturally diverse students will be grouped at the lower end of the ability continuum, and therefore they will have lower expectations of them. These expectations then become self-fulfilling prophecies so that the students in turn do not perform up to capacity.

2. Have you ever been in a situation in which you made a comment or engaged in a behavior that you thought was perfectly innocuous but was considered sexist or racist by a student? How did you receive feedback about how you were perceived? How did you deal with the situation? What was the effect of this episode on you? On the other person? Do you ever ask for feedback from students specifically on these issues?

   Majority individuals may say things or engage in behaviors that they do not perceive as disparaging or racist, although they may be perceived as such by culturally diverse students. The student will probably not call the professor's attention to this behavior or engage the faculty member in a conversation that could air their different perceptions. The student may then become silently angry or alienated, and the faculty member will have no idea why. Here is an example. Pemberton (1988) cites the situation of a student whose honors thesis advisor spent an inordinate amount of time asking her about her family and private life, rather than focusing on the academic business at hand. The author analyzes the professor's behavior as motivated by an attempt to show interest in his student and reveal his "own lack of racism." The student's interpretation was that "her life was being ransacked for sociological evidence." She did not complain, for the professor had the reputation of being one of the few on campus willing to work with culturally diverse students.

   Another example occurs in advising. Faculty members may discourage culturally diverse students from pursuing mathematics or the hard sciences because they believe that these disciplines are not the students; forte, or that the student would be more successful in another area. Whatever the faculty member's reasoning, the student may interpret this counsel as the professor's inability to imagine a culturally diverse student in an academically difficult area. In other words, the student may feel that this advice is based on the assumption that culturally diverse students cannot perform as well as majority students in demanding fields of study.

3. How do you deal with silent students? What assumptions do you make about their abilities and attitudes? Do these assumptions differ for majority and culturally diverse students?

   Culturally diverse students are likely to feel uncomfortable in the classrooms of predominantly white institutions for a variety of reasons. The culture may seem alien or intimidating; the nonverbal cues from peers and teachers may inhibit them. Some culturally diverse students may be reluctant to participate in class discussions. In some cultures, the professor is seen as an authority figure, not to be questioned, much less disagreed with. Not surprisingly,

faculty members may interpret this lack of participation as lack of interest.

Or, students may fear a critical response when speaking up in class. It is easy to interpret their silence as inability or unwillingness to participate, and come to the false conclusion that these students are not academically up to par or have nothing to contribute. Faculty's active solicitation of their participation in a supportive manner can make a crucial difference for culturally diverse students.

4. Do you call on culturally diverse students as frequently as majority students? When you call on students in class, how long do you wait for them to respond before going on to the next student? Do you wait the same amount of time for a culturally diverse student as for a majority student? Do you interrupt students? Do you interrupt culturally diverse students more frequently than majority students? Women more than men?

   Research on student-teacher interaction has shown that there are often subtle differences in the way teachers interact with low achievers and high achieves (real and perceived). To the extent that culturally diverse students are actually underprepared, or simply stereotyped as low achievers, they may be treated differently from other students. For example, faculty may unwittingly communicate lower expectations to culturally diverse students by calling on them less time to respond to questions or less feedback, moving along rapidly to the next student after their response, or giving general or insincere praise.

5. Do you sustain eye contact with your students? Do you make eye contact as frequently and for equal periods of time with culturally diverse students as with majority students? What is your reaction to students who avoid eye contact with you?

   Eye contact can be a tricky issue, with different racial and ethnic norms. Direct and sustained eye contact is valued in majority culture as indicating interest and engagement. It is possible to generalize about diverse cultures, both across different racial and ethnic groups and within them. Hispanic students will have different attitudes and cultural habits depending on whether they are first, second, or third generation in this country. Parents' educational backgrounds are also important variables in the acculturation levels of various culturally diverse students. A black student whose parents are professors or physicians will have significant cultural differences from a poor inner-city student.

   Here are examples of cultural differences with respect to eye contact. In black families, children are sometimes taught that looking an adult in the eye is a sign of disrespect (Byers & Byers, 1972). In Hispanic culture, sustained eye contact, especially between men and women of slight acquaintance, may be considered to have sexual overtones.

   Simply knowing that some members of some culturally diverse groups will avoid sustained eye contact provides little concrete guidance for the classroom instructor. It is impossible for a single instructor to know where each student stands on the continuum of cultural differences with respect to eye contact, touching, or joking. However, this information can increase your knowledge of various responses, help you interpret the behaviors of your students and colleagues, and broaden your repertoire of reactions.

6. How are students seated in your classes? What, if any, relationship is there between where majority and culturally diverse students sit and their class participation?

   Research on primary grade students indicates that students who are physically closest to the

teacher receive more academic and nonacademic attention (Daly and Suite, 1982; Rist, 1972). If culturally diverse students are reluctant to sit in the front of the classroom or in a position that will provide easy access to the faculty person, it is useful to encourage them to do so, especially in smaller, discussion classes. Seminar-style roundtables or hollow squares are a useful set-up to ensure that all students are equally positioned vis-a-vis the instructor.

7. When the discussion turns to issues that affect or involve minorities, how do you deal with the dilemma of soliciting the input of culturally diverse students without imposing on them the role of "spokesperson for their group"?

Culturally diverse students in predominantly white institutions often find themselves in a curious bind. On the one hand they are considered representatives of their group. The fewer members of a particular culturally diverse group there are on a campus, the more likely that individuals may be looked upon as the persons who can speak to all black or Hispanic issues. On the other hand, back home in their family or community, their immersion in a white institution may earn them the suspicion of their friends and family. In short, they may live in two worlds, but feel that they belong to neither.

Faculty are also in a bind with respect to their culturally diverse students. On the one hand, they will certainly want to actively solicit the views of their culturally diverse students on any issue that has special bearing on minorities. On the other, they may realize the difficulty and unfairness of implicitly asking a student to speak for all Hispanics or all Asian-Americans. Singling out culturally diverse students to respond to racial or ethnic issues is likely to contribute to their sense of isolation.

A genuinely supportive and open attitude can help culturally diverse students feel comfortable in speaking out in class, whether or not the subject deals with issues of special concern to minorities; it can also ensure that majority students appreciate the viewpoints of all students.

8. How do you give feedback to students? Are there differences between the amount and type of feedback you give to culturally diverse and dominant culture students and the manner in which it is delivered?

Feedback is crucial to effective learning. Good feedback goes far beyond grades on tests and papers, and comments in the margin. It requires discussion of the student's work, his or her strengths and weaknesses, and a willingness to speak frankly, being critical if necessary. Positive feedback is the easiest to give and receive, and there is a natural and understandable tendency to avoid giving negative feedback. Culturally diverse students, like all other students, need both encouragement and positive feedback; they need constructive criticism as well. If delivered constructively, criticism can help students understand areas in which they need to improve and leave them feeling positive and motivated.

*From M. F. Green (Ed.). (1988). Teaching, learning, and the curriculum. In Minorities on Campus: A Handbook for Enhancing Diversity, pp. 131-157. Washington, DC American Council of Education.

Ideas for Departmental Follow-up to Seminars

1. Define the cultural diversity problems more clearly in your department by doing a self-study that includes such things as:

   - o data gathering on attrition rates of culturally diverse students and grades earned by them
   - o convening focus groups of culturally diverse students with a culturally diverse facilitator to elicit students' perceptions and document them
   - o observing service or introductory courses offered in your department to see how culturally diverse students are responding and performing

2. Set up a group that would examine course curricula or obtain instructor course reports in your department to determine how inclusive the courses are with respect to content that treats the work of culturally diverse scholars, presents or encourages black perspectives, or encourages stylistic differences connected with the culturally diverse.

3. Set up a group that would list the ways in which the department has provided special support for culturally diverse students through supporting student clubs, developing a mentoring program, nominating students for awards, encouraging study groups, and so on. Ask the group to explore and suggest additional actions the department could plan and initiate.

FILMS NEEDED FOR MULTICULTURAL EDUCATION

CTE#	Type	MIN	Multiculturism Titles
3423	VC	026	THE MOSAIC WORKPLACE-01: Valuing Diversity
3424	VC	014	THE MOSAIC WORKPLACE-02: Beyond Bias
3425	VC	056	THE MOSAIC WORKPLACE-03: Understanding Cultural Diversity [1991]
2624	VC	030	VALUING DIVERSITY-01: Managing Differences
2625	VC	030	VALUING DIVERSITY-02: Diversity at Work
2626	VC	030	VALUING DIVERSITY-03: Communicating Across Cultures [1987]
2788	VC	12	Choices 01: The Interview and the Barbecue [race-based prejudice]
2789	VC	13	Choices 02: Silicon Follies [gender-based prejudice-interview]
2790	VC	14	Choices 03: A Year in the Life of Constancia Ramos [national origin, sex, age]
2791	VC	10	Choices 04: Decisions [subjective, non-job related evaluation criteria]
2792	VC	12	Choices 05: Between the Lines [gender-based prejudice-promotion]
2793	VC	12	Choices 06: Lay of the Land [racist attitudes among workers]
2794	VC	10	Choices 07: Night Shift [gender-based prejudice-selection process]
2795	VC	10	Choices 08: Eat Meets West [language differences]
2796	VC	08	Choices 09: Just the Facts [documentation in discrimination]
2797	VC	05	Choices 10: Who's Kidding Who? [age-based prejudice]
2798	VC	10	Choices 11: Clarice's Career [gender bias - child care]
2799	VC	14	Choices 12: No Offense [racial, ethnic, & gender-based jokes] [1987]
			Multiculturism Titles
3593	VC	028	Voices in a Campus Community [1990] [race, ethnicity, gender, sexual orientation, & disabilities]
3368	VC	027	A Tale of "O" [1979] [Os & Xs; graphics used to portray differences]
2942	VC	025	The Eye of the Storm [1970] [blue eye/brown eye experiment, Iowa]
3698	VC	057	A Class Divided [1984] [14 years after Eye of Storm]
			RACE
3481	VC	024	Bill Cosby on Prejudice [1972]
3306	VC	057	Ethnic Notions [1986] [Stereotypes in popular culture-past & present]
3327	VC	058	Racism 101 [1988] [Racism on college campuses]

ETHNICITY

2989	VC	026	The Asianization of American
3538	VC	058	A Family Gathering [Japanese-Americans]
3211	VC	055	Bilingual Americans [1990] [English/Spanish]
3422	VC	026	Hablas Ingles? [1988] [English as official language?]
2934	VC	025	Palos, Piedras y Estereotipos (Spanish dialogue) Sticks, Stones & Stereotypes [1988] (English dialogue)
3312	VC	060	Ballad of a Mountain Man [1989] [Appalachian music & dance]
3083	VC	060	Indians, Outlaws and Angie Debo [1988]
3081	VC	060	Seasons of a Navajo [1985]

DISABILITIES

3072	VC	058	Positive Images: Portraits of Women with Disabilities [1989]

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CURRICULAR AND INSTRUCTION ISSUES

Curriculum and instruction is a major concern when considering the cultural diversity and multicultural education. This section will present methodologies and approaches to multicultural education. Additionally, guidelines to developing a multicultural curriculum and a sample multicultural curriculum will be presented.

Approaches to Multicultural Education

There are several approaches to multicultural education. Approaches are based on either a deficiency orientation or a difference orientation. The deficiency orientation is negative and those who subscribe to the deficiency orientation trace failures to deficiencies in the home environment, culture and physiological and mental endowment of the culturally diverse. For example, the deficiency orientation does not encourage understanding and using the learning and communication styles of the students' home. Children usually develop a learning style at home. The imbalance in learning styles of the school and the child's home is too intense for the child who is expected to function within the school's culture and has to switch modes between cultures when returning home (Grant & Sleeter, 1985).

The cultural deficient orientation views the speech and language of children of the culturally diverse as incorrect and poor (Newton, 1966). For example, English may cause a teacher to doubt competence in academics when English is identified with the dialectic English of some culturally diverse students (Thonis, 1970). However, Labov (1969) states that each cultures' language is distinctive in dialect, rules of syntax and is linguistically sound as standard English. Prohibiting the use of the language of that

culture tends to determine the language of the culturally diverse as deficient and inferior.

The culturally different approach focuses on "differences" rather than "deficiencies". The culturally different approach encourages teaching based on the skills and orientations to the child's home. When using the culturally different approach, the inherent language of the child is the means of instruction until the child has command of the English language. The culturally different approach emphasizes the child's connectedness to what his culture esteems as normal communication and development (Grant & Sleeter, 1985).

Curriculum and Instruction

What information should be taught to students in order for them to be prepared to teach the culturally diverse in elementary and secondary settings. Sizemore (1979) proposes that the classroom should be multicultural, multilingual, multimodal and multidimensional in its focus. Cultural diversity should be in curricular materials as well as in the actual content teachers teach. Pritchee (1992) believes educators must gain knowledge of the cultures represented in the classroom in order to be effective educators and to positively influence behavior in the classroom. The knowledge base of the teachers' theoretical constructs should include cognitive learning styles and how those learning styles affect culture. Therefore, he states, educators should be aware of theory and research on a) effective teaching, b) effective schools, c) cooperative learning, d) parental involvement, e) racism, f) teacher expectations, g) ability grouping and teaching, h) integration and i) discipline. Pritchee (1992) suggests the following

curriculum for implementation at the college level are as listed.

TRANSLATING KNOWLEDGE BASES INTO COURSES

•**KNOWLEDGE BASE**

-Foundations of multicultural education

•**COURSE**

-EDF 3005: Foundations of Multicultural Education

•**KNOWLEDGE BASES**

-Patterns of knowledge and ways of knowing in diverse cultures

-Patterns of values, belief systems, customs, traditions and mores (including world view and spiritual dimensions of the culture)

-Cognitive/Cultural learning styles

•**COURSE**

-EDG 4521: Cultural Learning Styles and Teaching Styles

•**KNOWLEDGE BASES**

-History of diverse cultures including material artifacts and contributions (Art, Literature, Music, Dance, Theater, Science, Mathematics, Politics, etc.)

-Patterns of culturally unique skills and behaviors

-Unique ways different voices of the culture express the culture's relationship with the dominant culture

•**COURSES**

-EDG 3122: African American Culture/Content of the School Curriculum

-EDG 3123: Hispanic American Cultures/Content of the School Curriculum

-EDG 3124: Asian American Cultures/Content of the School Curriculum

-EDG 3125: Native American Cultures/Content of the School Curriculum

OR

-ENG 3323: Introduction to African American Literature

-MUS 3326: The Music of American Ethnic and Cultural Groups
-ART 3338: History of African American Art
-ART 3332: Native American Tribal Art
-HUM 3640: Humanities in American Ethnic Cultures

•KNOWLEDGE BASE

-Language and communication styles including verbal and nonverbal nuances

•COURSES
-EDG 4123: The Study of Black English as a Sociolinguistic System
-EDG 4126: The Study of Non-Standard English
-ESL 4128: Principles of Teaching English as a Second Language
-EDG 4127: Language Diversity in the Classroom

•KNOWLEDGE BASE

-Multicultural curriculum development and materials

•COURSE
-EDG 4731: Multicultural Curriculum Development and Materials

•KNOWLEDGE BASE

-Pre-Internship and internship experiences in culturally diverse classrooms

•COURSES
-EDG 3945: Pre-Internship
-EDG 4943: Student Internship (Student Teaching)

The classroom should include curriculum content from a variety of cultural backgrounds. The child's culture is a basis to build a bridge to success in school achievement. Pritchee (1992) states that achievement can be enhanced when teachers attempt to make the culture of the school compatible to the child's culture. He describes cultural incongruity as the gap between the ethnic child's culture and the schools' middle class culture. The greater the gap, the greater the likelihood of failure.

Research shows that instruction, however, is geared toward the Anglo-American experience (Anyon, 1979; Butterfield, Demos, Grant, Moy & Perez, 1979; Grant & Grant, 1981). Cohen (1969) lists instructional methods favored in most classrooms:

a) task rather than person orientation
b) focus on the parts of a whole
c) focus on formal and nonpersonal attributes
d) focus on decontextualized information
e) linear thinking patterns; nonemotional behavior
f) sedentary behavior
g) long attention span

The majority of teachers in the elementary setting favors teacher-centered, large-group instruction, with task from textbooks, ditto sheets or workbooks. In secondary education, instruction styles may include uniformity, student reports, panels, lectures or films. Instruction of this sort usually does not consider the learning styles of culturally diverse learners. For example, African-American students do poorly on academic tasks because their learning style is related to cooperation, content about people, discussion, hands-on work and whole-to-part learning. A learning style such as this conflicts with the independent, task-oriented, reading-oriented, part-to-whole style that most teachers use in academic settings and therefore may cause many African-American students to do poorly on academic task (Shade, 1982).

Usually, regular education teachers make minimal modifications in instruction and generally expect all students to learn at the same rate, with the same instructional approaches and strategies. Teachers, many times, are not amenable to changing their approaches to meet the needs of these students. Therefore schools have responded to differences in learning styles by placing culturally diverse students in

remedial education, special education or academic tracks.

Just as instruction, curriculum emphasizes the Anglo-American experience. Although less so today than in the past, African-Americans, Hispanic-Americans, Asian-Americans and Native Americans have low visibility in the curriculum Grant & Sleeter, 1988). The curriculum should be reworked to include a diverse perspective and contributions of the culturally diverse (Barruth & Manning, 1992). Adapting the curriculum to allow for diversity is not synonymous with lowering expectations. Allowing for diversity would include practices that employ criterion-referenced rather than non-referenced tests, non-graded grouping arrangements and flexible pacing and time requirements. The conceptual schemes that students bring to school should be used in curriculum development.

To learn what the teacher is trying to teach is very difficult when the teaching style, communication style, cognitive abilities or the cultural background experience of the teacher differs from that of the child. The student is innately curious and capable of learning complex material and performing at a high skill level and has his or her own unique learning style. Therefore, teachers should build on the child's culture when teaching and should help students develop their own style of learning so that they can learn more effectively and efficiently.

Cultural diversity should permeate throughout all aspects of the school. Culturally diverse alternatives should be explored and clarified; values, attitudes and behaviors that support cultural diversity should be promoted. The curriculum and school environment should reflect the learning styles of all learners and should present

opportunities to develop a more positive self-concept and cultural identity for the culturally diverse. A sample multicultural curriculum and guidelines for developing a multicultural curriculum is presented from Barruth and Manning (1992).

GUIDELINES FOR DEVELOPING MULTICULTURAL CURRICULA

1. The curriculum should be reformed in such a way that it regularly presents diverse perspectives, experiences, and contributions. Similarly, concepts should be presented and taught that represent diverse cultural groups and both sexes.

2. The curriculum should include materials and visual displays that are free of race, gender, and handicap stereotypes, and which include members of all cultural groups in a positive manner.

3. The curriculum should include concepts related to diverse groups, rather than teaching fragments of information.

4. The curriculum should provide as much emphasis on contemporary culture as on historical culture, and groups should be represented as active and dynamic, e.g., while the women's suffrage movement should be addressed, more contemporary problems confronting women also should be addressed.

5. The curriculum should be viewed as a "total effort", with multicultural aspects permeating all subject areas and all phases of the school day.

6. The curriculum should ensure the use of non-sexist language.

7. The curriculum should endorse bilingual education and the vision of a multilingual society.

8. The curriculum and the teaching/learning methods should draw on children's experiential background, and the community and curricular concepts should be based on children's daily life and experiences.

9. The curriculum should allow equal access for all students, i.e., all students should be allowed to enroll in college preparatory courses or other special curricular areas.

Adapted from: Sleeter, C.E. & Grant, C.A. (1988). Making choices for multicultural education: Five approaches to race, class, and gender. Columbus: Merrill, pages 153-155.

A MULTICULTURAL EDUCATION UNIT

I. Rationale

In most classes, oppression is dealt with only from the standpoint of how people are oppressed and not why people feel the need to be oppressors. It is important to understand the reasons people want to oppress others rather than solely studying the effects of oppression. If these reasons are not understood, they are most likely to continue to result in new forms of oppression.

Students must understand that prejudice and stereotypic attitudes lead to oppressive interactions between people. They should be aware that they may be oppressors of other students and teachers as well as being oppressed by others in the classroom setting.

II. Statement of Specific Objectives

- A. To introduce the meaning of culture, ethnic groups, prejudice, and oppression through the use of definition and examples.
- B. To develop an awareness of oppression through small group studies pertaining to oppression of different ethnic groups.
- C. To reinforce group participation through the technique of group studies.
- D. To study and discuss why people feel the need to oppress others.
- E. To study and discuss means by which people oppress others, i.e., slavery, holocaust, and internment.
- F. Through viewing a film, to gain an awareness of the meaning of stereotype and its effect upon people.
- G. To gain an awareness of the relationship between stereotypic beliefs and the willingness to oppress others.
- H. To gain an awareness of the presence of oppression in the classroom through actual classroom experiments.
- I. To experience and discuss the feeling of oppression.

III. Procedure

- A. Day One
  - 1. The experience of oppression
    - a. Discussion of definition of terms
      - (1) prejudice
      - (2) culture
      - (3) ethnic group
      - (4) oppression
    - b. Handout on the comparison between factual information and prejudice
    - c. Discussion on feelings experienced during the classroom experiment on oppression
- B. Day Two
  - 1. Introduction to group activities
    - a. divide students into groups
    - b. independent group study work
- C. Day Three
  - 1. Continuation of Day 2
- D. Day Four
  - 1. Presentation of group studies
    - a. discussion of questions and answers pertaining to group studies on oppression

b. discussion of extraneous ideas or comments as a result of class participation

2. Summation of group presentations

E. Day Five

1. Introduction to prejudice and stereotypes
   a. role playing exemplifying cultural differences
   b. discussion of role playing
2. Presentation of film, "Bill Cosby on Prejudice"
3. Discussion of film and summation of unit

IV. Materials

A. A list of questions assigned for group studies:

1. The Japanese Group (see Daniels, 1972: Yin, 1973)
   a. List some of the lessons the Japanese have taught us. (Include other lessons that could be learned, but have not.)
   b. Before the evacuation of the Japanese from the West Coast, there were many stereotypes concerning the Japanese. Write a paragraph, summarizing each of the following stereotypes:
      (1) the Chinese legacy
      (2) the "Yellow Peril"
      (3) Hollywood and the Oriental
   c. Describe General DeWitt's feelings and position concerning the evacuation of the Japanese
   d. Describe in detail the evacuation (include living conditions in the concentration camps, jobs, and income)
   e. In December of 1944, the army changed its control over the Japanese from "mass exclusion" to "individual exclusion." Describe individual exclusion and detention. (Include in your description explanations of expatriation and renunciation.)
2. The Mexican American Group
   a. In the book, Aztecas Del Norte (DeForbes, 1973), the author speaks in the chapter, "Life in the U.S.: The experience of a Mexican - 1929," as one of the immigrants. Read the chapter and include in you summary the following:
      (1) jobs, wages, and availability
      (2) education
      (3) the Mexican contribution to agricultural and industrial expansion
   b. In the book Ando Sangrando (I am Bleeding) (Morales, 1972), Chapter Four states many stereotypes given to Mexican Americans by different groups. Read the chapter and list several stereotypes. Be sure to include some of the developmental history of the stereotypes.
   c. In the book, Viva La Raza (Nava, 1973), the last chapter describes and conveys a feeling of triumph for the Mexican American. Read the chapter and describe the Mexican American's triumph and feelings.
   d. In the book, Ando Sangrando (Morales, 1972), The Problem of Passivity" is discussed in the first chapter. Read the chapter and write a description stating the thesis of the "passive" nature of the Mexican American. Also list other stereotypes. Be critical!
3. The Black Group
   a. In the book, The Nature of Prejudice (Allport, 1954), the author states

several stereotypes given to blacks. List 10 stereotypes and also compare the difference between children's stereotypes of blacks to that of adult stereotypes.

b. In the book, Race, Creed, Color, or National Origin, (Yin, 1973),read "The Treatment of Negro Families in American Scholarship." Write a summary of the article, including the following:
   (1) a critical description of the Moynihan Report
   (2) a brief outline on the different phases of studies done on Negro families

c. In the book, Race, Creed, Color, or National Origin, read the article, "Can a Black Man Get a Fair Trial?" Write a brief summary.

d. In the book, White Racism and Black Americans (Bromley & Longino, 1972), the authors attempt to define white racism. They divide the term into three subgroups: individual racism, institutional racism, and cultural racism. Read and briefly discuss each subgroup.

e. In the boo, The Challenge of Blackness (Bennett, 1972), read the chapter "Reading, Riting, and Racism," and write a brief summary. Include the following:
   (1) education and its relationship to racial oppression
   (2) the injustices forced upon the blacks by the educational system
   (3) strategy of reform in education to aid the blacks

4. The Jewish Group
   a. In the book, The Nature of Prejudice (Allport, 1954), the author states several stereotypes and an example of contradictory stereotypes.
   b. Thee are four main phases in the history of the Jewish ghettos. Briefly describe each phase and its intended outcome.
   c. Describe the Jewish labor camps; include in your description the following:
      (1) who was given the opportunity to work?
      (2) what type of work was provided?
      (3) how was the Jewish worker treated?
   d. In the book, Anthology of Holocaust Literature (Glatstein, Knox, & Margoshets, 1973), read "The Death Train" and write a summary of the true story.
   e. What did Hitler mean by "the Jewish problem" and what did he feel would be the outcome for the Jews if Germany was the victor of a second world war?

5. The Indian Group (see Wissler, 1966)
   a. Describe life on the indian reservation. Include in your description the following:
      (1) the high death rate and its cause.
      (2) the power of the "agent" on the reservation
      (3) how the Indians rebelled on the reservations
   b. List some achievements made by the Indians.
   c. The white man gave the Indian three "gifts": the gun, the horse, and liquor. Describe the effects of each gift and what that gift meant to the

Indian.

d. Describe how you think the Indian must have felt. (There are many stereotypes placed on the Indians due to their actions.) Read and find the real reasons behind their actions.

e. Stories give the impression that the Indian lived a simple life, enjoyed ideal freedom, and was always happy, and therefore lived the most desirable life. Find some contradictions to this.

B. Conclusion

The following was included in all give group studies as the final question:
Why were and are the _____ oppressed?
(Payne & Davis, 1978)

Source: Payne, C. (1984). "Multicultural education and racism in American schools. "Theory into Practice, 23, 129-131.

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APPENDICES

Multicultural Education
Purpose

- Provide an Environment

- Recognizes Differences
  Perceives Differences as Strengths
  Emphasizes the Importance of All Differences

Culture:

Consist Of

Symbols
Institutes
Values
Various Components of Society
Behavior Patterns

63

Identity is Based On

Ethnic Origin
Religion
Gender
Age
Socioeconomic
Primary Language
Geographic Region
Place of Residence
Exceptionalities
Disabilities

64

Gollnick, D.M. & Chinn, P.C. (1990). Multicultural Education in a Pluralistic Society. New York: Macmillan

Multicultural Education
Ideology

Cultural Plurism

Continuance of Diversity
Respect for Differences
Right to Participate in Society
Without Sacrificing Identity

Equal Opportunity

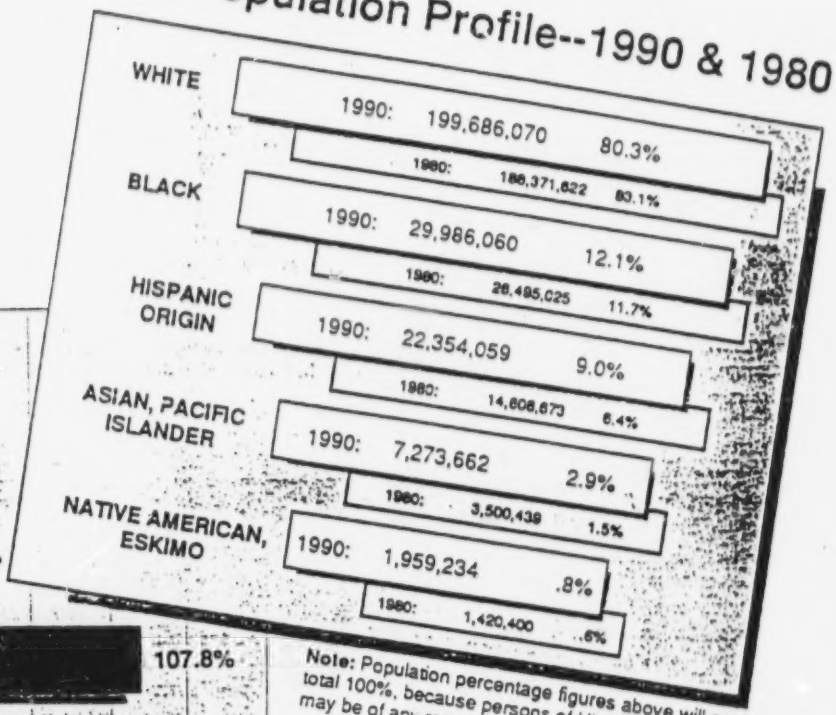
Success Rates Should be the Same as the Dominate Culture

Be Compesated Equally as well as the Removal of Legal Barriers

Steeter, C.E. & Grant, C.A. (1988). Making Choices for Multicultural Education: Five approaches to race, class and gender.

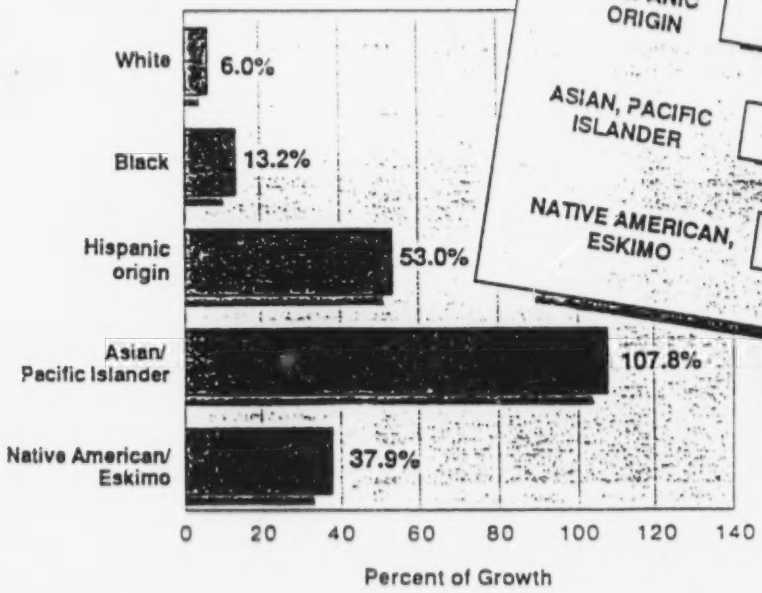
Data File:
Our Culturally Diverse Society

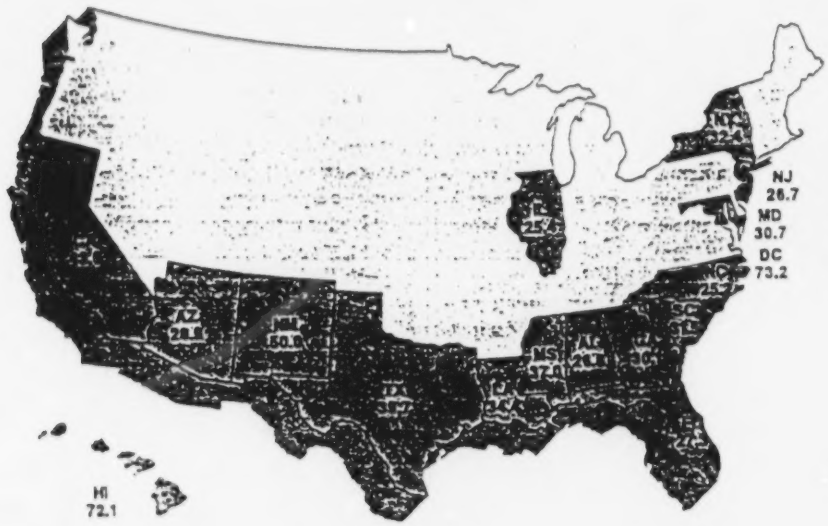
U.S. Population Profile--1990 & 1980



Note: Population percentage figures above will not total 100%, because persons of Hispanic origin may be of any race.

Rates of Growth 1980 to 1990





States With Highest Percentages of Minority Residents 1990

Source: U.S. Bureau of the Census, 1990

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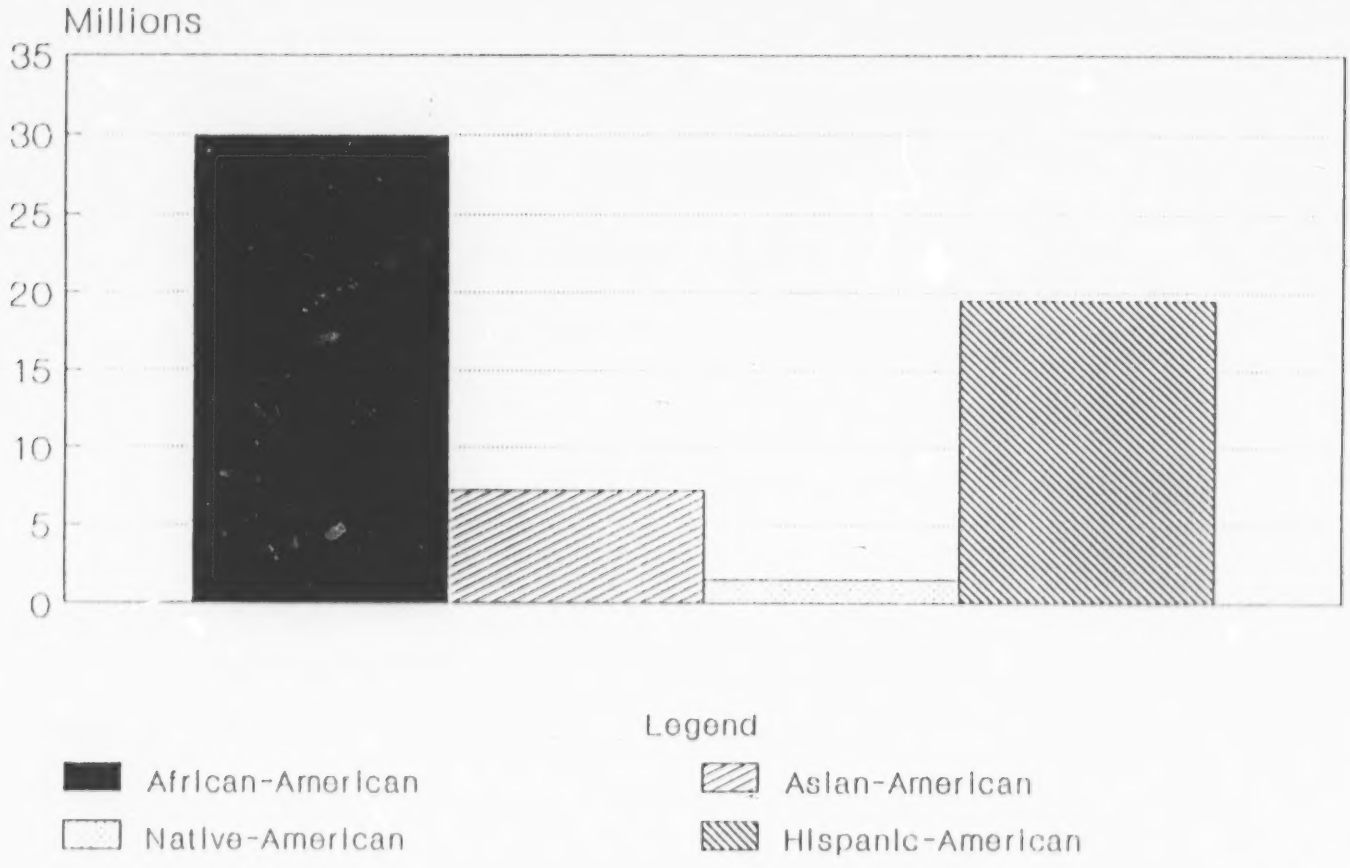
Major Culturally Diverse Groups



US Census Bureau, 1990

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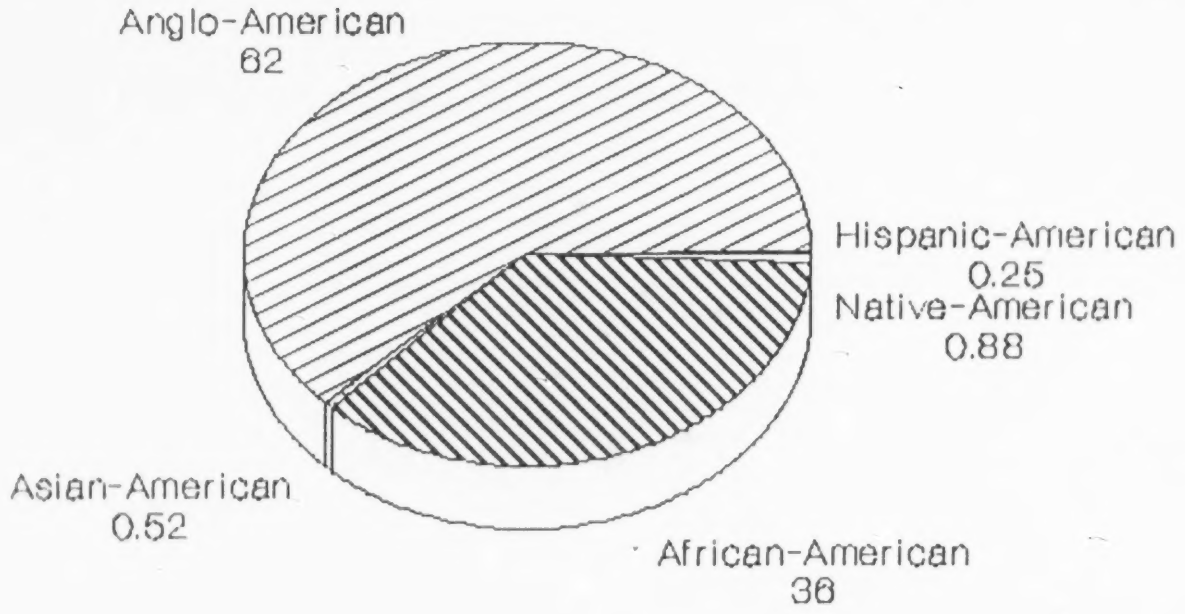
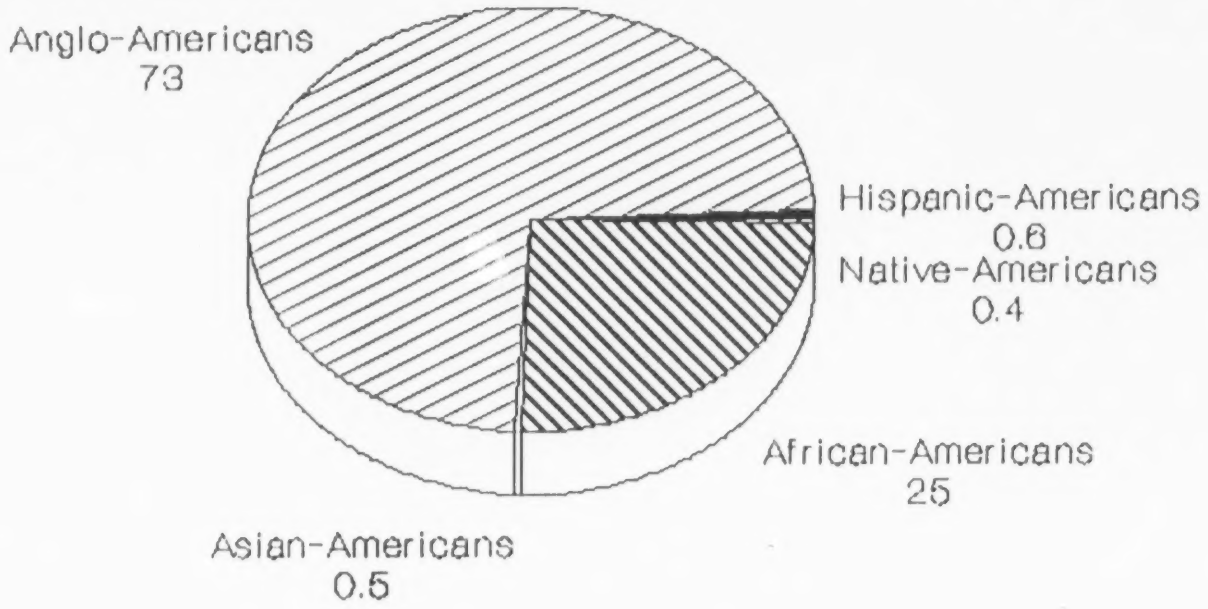
Alabama School Children 1991-1992

Grades K-12 in Percentages



Enrollment by Culturally Diverse Groups

Institutions of Higher Education
Alabama



Culturally Diverse Percentages

Chronicle of Higher Education

Methods Favored	Means
Task rather than person Orientation	Teacher centered, large group instruction
Focus on parts rather than whole	Task from Textbooks, dittoes, workbooks
Focus on formal rather than personal attributes	Student reports
Focus on decontextualization information	Panels
Linear thinking patterns	Lectures or films
Nonemotional behavior	
Sedentary behavior	
Long attention span	